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At the present time comparatively few health officers seem to appreciate the truth of the author's emphatic statement: "Vital statistics is the firm basis on which the whole structure of sanitary science and sanitary practice must rest." The book contains chapters on sanitary organization, registration of vital statistics, nuisances, specific nuisances, plumbing, water, ice and sewers, food, communicable diseases, refuse disposal and miscellaneous sanitary work. The chapter on refuse disposal will illustrate the author's method and indicate to what extent the book can serve the mayor, councilman or taxpayer as well as the health officer. It records the practice of one hundred cities with reference to the collection and disposal of garbage and waste, the frequency of collection, the time of removal and whether done by city employees, by contract or by licensed scavengers, how disposed of, whether on land, in water, by feeding to animals, by reduction or cremation, etc., together with a description of these processes and an estimate of the advantages of each method. Similarly the disposal of dry and mixed refuse, night soil, grease and bones and finally street cleaning are discussed.

The book is not without its defects in emphasis, selection of data, method of arrangement and style of presentation, but as a pioneer work it deserves the highest commendation.

Jersey City.

WILLIAM H. ALLEN.

Les Grandes Routes des Peuples. Essai de Géographie sociale. Comment la Route crée le Type social. I. Les Routes de l'Antiquité.

By E. DEMOLINS. Pp. xii, 462. Price, 3 fr. 50. Paris: Firmin-Didot et Cie, 1901.

M. Edmond Demolins delights in startling propositions, clearly and boldly formulated. His volume of a few years ago, entitled "To What is the Superiority of the Anglo-Saxons Due?" was of a nature, both in title and contents, to arouse the vanity and curiosity of his countrymen. Its argumentative basis, despite a number of exaggerations and a manifest tendency to simplify the central problem of the book by overlooking disturbing facts, was well worth serious consideration. The last book published by the same author, "How Routes Create the Social Type," possesses the same qualities of perspicacity and audacity. There is nothing equivocal in the author's thesis.

There exists—such is the trend of M. Demolins' argument—an infinite variety of populations on the earth's surface. What is the cause of this variety? The usual reply is: the difference of races. But the race explains nothing, for it still remains to be determined what has produced the diversity of races. The race is not a cause, but a consequence. The primary and decisive cause of the diversity of peoples

and the diversity of races *is the routes which they have followed*. The route creates the race and the social type, transforming in a peculiar way the people which traverses it. Unconsciously, gradually but fatally, routes have fashioned the Tartar-Mongolian type, the Esquimaux type, the Red Skin type, the Indian type, or the Negro type. It is useless to protest against this, for we are, declares M. Demolins, in the presence of a well-established law.

It was not a matter of indifference to enter upon the routes of the deserts of Arabia and Sahara, or that of southern and eastern Asia; for these routes produced the Arabian type, the Assyrian and Egyptian type, or the types of the Mede, Persian, Chinese, Japanese and Hindoo. The Mediterranean route created the Phœnician, the Carthaginian, the Greek and the Roman, while the routes of Central Europe created the Celts and Germans. The northernmost European route produced exactly the Finnish type; that of the great Russian plains determined the North-Slavonic type; and the southern mountains gave rise to the South-Slavonic type.

In Western Europe, the Scandinavian, Anglo-Saxon, French, German, Greek, Italian, Spanish types are likewise the result of the routes upon which our ancestors were dispersed while on the way to their present habitat. The diversity of these routes alone explains the diversity of occidental peoples and what we are accustomed to call the national genius of each of them. Modify any one of these routes, lower it or raise it, cause it to bring forth different products, thus changing the form and nature of labor, and you will have modified the social type and produced a different race.

M. Demolins goes even further than this. He maintains that if the history of mankind were to begin anew, and the surface of the globe remained the same, history would repeat itself in its main lines. There would, of course, be some secondary differences—in political revolutions, for example, to which, he declares, we attach far too much importance. But the same routes would reproduce the same social types and stamp them with the same essential characteristics. If all this is true, as M. Demolins asserts, his remark is equally true that this explanation of matters singularly modifies our conception of geography and history. Geography ceases to be an arid nomenclature or a more or less picturesque tableau of the earth's divisions. It explains the nature and the social rôle of these diverse routes, and consequently the origin of diverse races. It thus becomes the primordial factor in the constitution of human societies. History, on the other hand, ceases to be the story of events often unexplained and inexplicable. It is illuminated by a new light, co-ordinated and ele-

vated to the rank of the highest and most exact philosophy. It becomes a reliable life guide.

The author's doctrine which we have above outlined, as far as possible, in his own words, is supported by a cleverly marshalled collection of facts, divided into three groups or books. The first of these concerns the "Types without a History," for example the pastoral, patriarchal, conservative people of the steppes; the second treats of the "Ancient Types of the Orient," with a more complicated society due to the need for systematic, voluntary production, and a certain division of labor; and the third discusses the "Ancient Types of the Occident" as formed by the routes of the Mediterranean Sea, and especially the configuration of the littoral.

It is evident that M. Demolins employs the word route in a wide sense—almost identical with physical environment as a whole. His social doctrine belongs to the same class as Karl Marx's, according to which the method of economic production determines all the other features of society; or as Professor Bücher's, according to which the manner, means and extent of economic exchange is the determinative cause of social structure, political organization, etc.; or even as Benjamin Kidd's thesis that religion is the most essential factor of social evolution. But M. Demolins' doctrine is more fundamental than all of these; it goes behind them and attacks the problem of social causality at its very root. We are justified, however, in asking whether any single causal element, no matter how important it may be or how broadly we have sought to define it, is sufficient to explain every trait of a society's economic, political, æsthetic and religious organization. Indeed, it is more than likely that a judicious combination and synthesis of these many "unique" causes would approach more closely to the truth than any one of them alone.

We refrain from any detailed examination of the facts adduced by M. Demolins, until the publication of the forthcoming second volume treating of modern routes.

C. W. A. VEDITZ.

Bates College.

The Practice of Charity. By E. T. DEVINE. Pp. 186. Price, 65c. New York: Lentilhon & Co., 1901.

Mr. E. T. Devine's work is one of a series of hand-books for practical workers in charity and philanthropy, edited by S. M. Jackson, Professor of Church History in the New York University. Half a dozen volumes have already been published in the series, and others